

HONINESS TO THE LORD.

WITH ALL THY GETTING, GET UNDERSTANDING.



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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIV.

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NO. 13.

THE COLUMN OF TRAJAN.

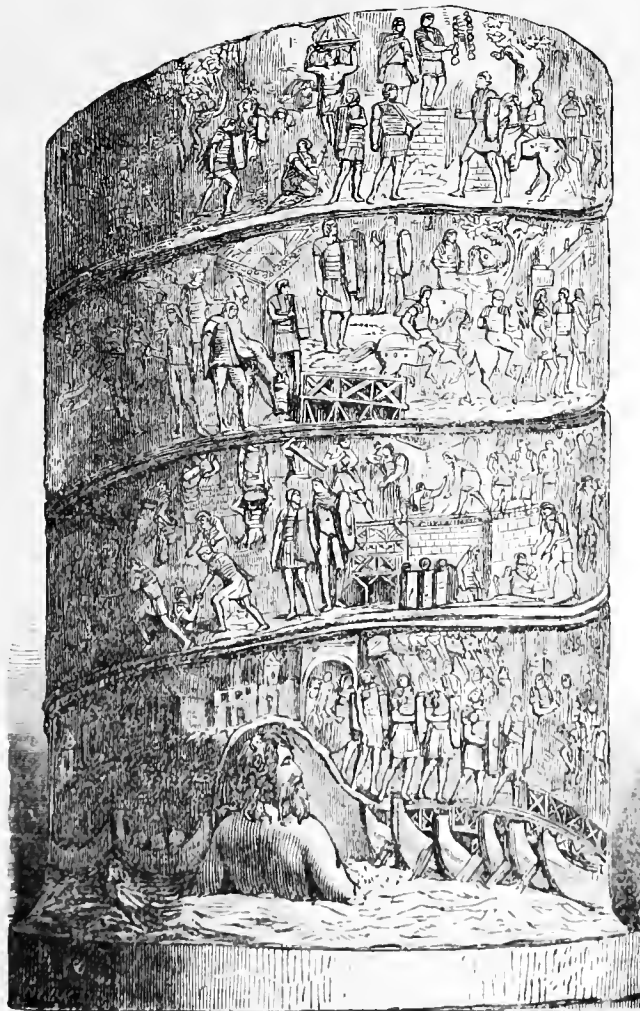
IN our last number we gave a view of the ruins of the Coliseum, the ancient amphitheatre of Rome. We here present a picture of another ancient work of art, of that city, almost as wonderful if not as massive and grand as the Coliseum.

The Column of Trajan, erected in honor of the emperor of that name, as a decoration to his great Forum, is the finest in the world, and is one of the most perfect works of ancient art that time has spared, it being, with few exceptions, in a high state of preservation. The spot which it occupies was originally cut out of a spur, or offshoot, of the Quirinal Hill, down to the level of the rest of the Forum, and the height of the column is exactly the same as that portion of the hill which was removed, as stated in the Latin inscription on the pedestal. From this inscription we learn that the monument was erected by the Senate and people of Rome, not only to commemorate the victories of Trajan over the Dacians, but also as a memorial of the height of the hill which it was necessary to cut away in order to make room for the noble structures which adorned the Forum. This height is 128 modern feet, exclusive of the bronze statue of St. Peter, eleven or twelve feet high, on its summit, which was placed there by Pope Sextus V., in the latter part of the sixteenth century, instead of the statue of bronze, gilt, which had formerly occu-

piated the top, but which had long previously disappeared. The entire shaft of the column is composed of twenty-three blocks of Grecian marble, so curiously cemented as to seem but one. The base and the pedestal has nine blocks, the capital one, and the basement of the statue one, making thirty-four blocks of marble in all.

The ascent is by a winding staircase of 185 solid steps of Parian marble, lighted by loopholes.

The column is admirable both for its proportions and for the design and execution of the bas-reliefs and ornaments, which completely cover it. The bas-reliefs ascend in a spiral band, so as not to destroy the line of the shaft by their projection. The whole pillar is incased with sculptures, representing the exploits of Trajan and his army, particularly his triumph over Dacia, after fifteen years' war. These sculptures represent, pictorially, the progress of Trajan's campaign, and are full of details connected with the mode in which the Romans were wont to carry on war; while the representations of armor and habits of the Romans in the field of battle, are most valuable to the classical student. The campaign is depicted from its very opening. The first view, at the bottom of the column, shows the Roman soldiers shipping their stores; others exhibit the army in the work of building camps; the emperor sacrificing for the favor of



Jupiter, and exhorting his cohorts; the Roman soldiers in conflict with the Dacians, with the various means then followed of defense and attack. The thorough manner in which the Romans appear to have built their stone camps, and the care with which they constructed roads, to assist their warlike operations, are strikingly shown. The number of human figures, exclusive of other objects, such as horses, arms, chariots, etc., represented on the shaft, is said to be nearly 3,000; the number 2,500 has, at all events, been ascertained by actual enumeration. Each of the figures is, on an average, two feet high. The pedestal is decorated with crowns of victory, garlands, and other insignia of triumph.

"On this pillar," says Gibbon, "the veteran soldier contemplated the story of his own campaigns, and, by an easy illusion of national vanity, the peaceful citizen associated himself to the honors of the triumph."

The column was made by the Emperor Hadrian a place of sepulture for the ashes of Trajan, which, according to a tradition immortalized by Byron, were supposed to have been contained in the head of a spear; or, according to another version, in a globe which the statue of Trajan, placed on the summit of the column, bore in its hand. The general effect of the column, as it stood originally in the centre of Trajan's Forum, surrounded by colonnades, must have been equally grand and picturesque. It was completed A. D. 114, six years after its commencement. A very good idea of the elaborate ornamentation of this column, may be obtained from the cast in South Kensington Museum, in England, of its four lower tiers. It is from this cast that our illustration is taken

Curiosities in Human Food.

AMONG THE AUSTRALIANS.

THE aborigines of Australia are not the most fastidious people in the world in the matter of diet, if we may accept as true the statements of travelers who have visited them in their native haunts. They are described as having a very indiscriminate appetite. If they had their choice of food, they would probably prefer the flesh of the kangaroo and the pigeon to any other food; but they have a wonderful faculty for adapting themselves to circumstances, and when necessary will devour with evident relish almost any beast, bird, reptile or insect that comes in their way.

The native Australian relies chiefly for his subsistence upon the game which he kills, but, at the same time, he is well acquainted with the various vegetable products of the country; and it is said that in case of drouth he can obtain a plentiful supply of food and water where a foreigner could not find a particle of anything eatable. With a snake and a kangaroo rat for his day's provision, he knows no care; but, of course if he can find any better game he is always ready for it.

The various kinds of food indulged in by the native tribes, are elaborately described in the writings of the Rev. J. G. Wood, from which we will quote:

"As to vegetable food, there are several kinds of yams which the more civilized tribes cultivate—the nearest approach to labor of which they can be accused. It is almost exclusively on the islands that cultivation is found, and Mr. McGillivray states that on the mainland he never saw an attempt at clearing the ground for a garden. In the islands, however,

the natives manage after a fashion to raise crops of yams. When they want to clear a piece of ground, they strew the surface with branches, which are allowed to wither and dry. As soon as they are thoroughly dried, fire is set to them, and thus the space is easily cleared from vegetation. The ground is then pecked up with a sharp pointed stick, hardened by fire; the yams are cut up and planted, and by the side of each hole a stick is thrust into the ground, so as to form a support for the plant when it grows up. The natives plant just before the rainy seasons. They never trouble themselves to build a fence round the simple garden, neither do they look after the growth of the crops, knowing that the rains which are sure to fall, will bring their crops to perfection.

"There are also multitudes of vegetable products on which the natives feed. One of the vegetable products which is largely used, is called by them 'biyu.' It is made from the young and tender shoots of the mangrove tree. The sprouts, when three or four inches in length, are laid upon heated stones, and covered with bark, wet leaves and sand. After being thoroughly stewed, they are beaten between two stones, and the pulp is scraped away from the fibres. It then forms a slimy, gray paste; but, although it is largely eaten, the natives do not seem to like it, and only resort to it on a necessity. They contrive, however, to improve its flavor by adding large quantities of wild yams and other vegetable products.

"Perhaps the most celebrated wild food of the Australians, is the 'nardoo.' The nardoo is the produce of a cryptogamous plant which grows in large quantities, but is rather local. The fruit is about as large as a pea, and is cleaned for use by being rubbed in small wooden troughs. It is then pounded into a paste, and made into cakes, like oatmeal.

"The nardoo plant is one of the ferns. The plant presents a strangely, unfernlike aspect, consisting of upright and slender stems, about twelve inches high, each having on its tip a small quadruple frond, closely resembling a flower. The fruit, or 'sporecarp,' of the nardoo, is the part that is eaten; and it is remarkable for its powers of absorbing water, and so increasing its size. Indeed, when the fruit is soaked in water, it will in the course of a single hour swell until it is two hundred times its former size.

"The nardoo is useful in its way, and, when mixed with more nutritious food, is a valuable article of diet. Taken alone, however, it has scarcely the slightest nutritive power, and though it distends the stomach, and so keeps off the gnawing sense of hunger, it gives no strength to the system. Even when eaten with flesh, it is of little use, and requires either fat or sugar to give it the due power of nourishment.

"The chief vegetable food, however, is furnished by the bulrush root, which is to the Australians who live near rivers, the staff of life. As the task of procuring it is a very disagreeable one, it is handed over to the women, who have to wade among the reeds and half bury themselves in mud while procuring the root.

"It is cooked after the usual Australian manner. A heap of limestones is raised, and heated by fire. The roots are then laid on the hot stones, and are covered with a layer of the same material. In order to produce a quantity of steam, a heap of wet grass is thrown on the upper layer of stones, and a mound of sand heaped over all.

"As the root, however well cooked, is very fibrous, the natives do not swallow it, but, after chewing it and extracting all the soft parts they reject all the fibres, just as a sailor throws aside his exhausted quid; and great quantities of these little balls of fibre are to be found near every encampment.

"The singular knowledge of vegetable life possessed by the natives is never displayed with greater force than in the power which they have of procuring water. In an apparently desert place, where no signs of water are to be found, and where not even a pigeon can be seen to wing its way through the air, as the guide to the distant water toward which it is flying, the native will manage to supply himself with both water and food.

"He looks out for certain enealypsi, or gum trees, which are visible from a very great distance, and makes his way toward them. Choosing a spot at three or four yards from the trunk, with his knife he digs away the earth, so as to expose the roots, tears them out of the ground, and proceeds to prepare them. Cutting them into pieces of a foot or so in length, he stands them upright in the bark vessel which an Australian mostly carries with him, and waits patiently. Presently a few drops of water ooze from the lower ends of the roots, and in a short time water pours out freely, so that an abundant supply of liquid is obtained.

"Should the native be very much parched, he takes one of the pieces of root, splits it lengthwise, and chews it, finding that it gives as much juice as a watermelon. The younger and freshest looking trees are always chosen for the purpose of obtaining water, and the softest-looking roots selected. After the water has all been drained from them, they are peeled, pounded between two stones, and then roasted; so that the enealypsi cup, lies both food and drink.

"As, however, as has been stated, the chief reliance of the natives is upon animal food and fish, mollusks, crustacea, reptiles and insects form a very considerable proportion of their food. Collecting the shell fish is the duty of the women, chiefly because it is really hard work, and requires a great amount of diving."

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

RESPECTING the management of public affairs and the proper policy to be pursued, Joseph Smith made the following observations:

"NAY! O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. Two Senators from a State, and two members to a million of population will do more business than the army that now occupy the halls of the national Legislature. Pay them two dollars and their board per diem, (except Sundays). That is more than the farmer gets, and he lives honestly. Curtail the officers of Government in pay, number, and power; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

"Petition your State Legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them in the name of the Lord, *'Go thy way and sin no more.'*

"Abolish your legislatures, when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and chastisement will never do as much to reform the propensities of man as wisdom and friendship. Murder only can

claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. *'Amor vincit omnia.'* (Love conquers all.)

"Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again; he has forfeited his honor.*

"Make HONOR the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for Heaven, by Jehovah, the Author of perfection.

"More economy in the national and State governments, would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any State or from any country, of whatever color, clime, or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim, *'The very name of America is fraught with friendship!'* Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law. The law was made for transgressors. Wherefore a Dutchman might exclaim—*'Ein herlicher name ist besser als Reichthum.'* (A good name is better than riches.)

"For the accommodation of the people in every State and Territory, let Congress show their wisdom by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars per day for services; which several banks shall never issue any more bills than the amount of capital stock in their vaults and the interest.

"The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the States' and Territories' revenues. And the bills shall be paid throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokers' rage*, and leave the people's money in their own pockets.

"Give every man his constitutional freedom, and the President full power to send an army to suppress mobs, and the States authority to repeal and impugn that relief of folly which makes it necessary for the governor of a State to make the demand of the President for troops, in case of invasion or rebellion.

"The governor himself may be a mobber; and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights and property he should protect. Like the good Samaritan, send every lawyer, as soon as he repents and obeys the ordinances of Heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and wine. A learned priesthood is certainly more honorable than an *hireling clergy*."

He closed by saying:

"In the United States the people are the Government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honored at home and abroad, on the land and on the sea. Wherefore, were I President of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the Government upon their shoulders with an eye single to the glory of the people; and when the people petitioned to abolish slavery in the slave States, I would use all honorable means to have their prayers granted,

and give liberty to the captive by paying the southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

"When the people petitioned for a National Bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means. And when the people petitioned to possess the Territory of Oregon, or any other contiguous Territory, I would lend the influence of a Chief Magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west-sea, and make the wilderness blossom as the rose. And when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *Come*—yea, come, Texas; come, Mexico; come, Canada; and come, all the world; let us be brethren, let us be one great family, and let there be a universal peace. Abolish the cruel custom of prisons (except in certain cases), penitentiaries, court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all His Father gave Him out of the world, and who has promised that He will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people."

In this pamphlet was embodied a policy which, had it been adopted, would have saved the nation. Had Joseph's measures been accepted and carried out, war would not have claimed its hundreds of thousands of bloody victims; there would have been no civil war, and these horrible evils which have followed in its train would never have been known. But he plead in vain. As well might he have tried to reason with the waves of the sea, as to show men in authority how to correct the evils, which, if not checked, he clearly foresaw would overwhelm the nation.

The Twelve Apostles and the leading Elders were sent throughout the United States to electioneer, make stump speeches, advocate the religion of Jesus, the purity of elections and to call upon the people to stand by the law and to put down mobocracy. They were instructed to tell the people that there had been Whig and Democratic Presidents long enough; it was a President of the United States that was now wanted. Joseph said he would not electioneer for himself; but the Elders would have to do it for him. There was oratory enough in the Church to carry him into the presidential chair.

At a political meeting, which was held shortly after his nomination as candidate for the presidency, Joseph explained his reasons for permitting his name to be used in this connection. He said:

"I would not have suffered my name to have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the Constitution guarantees unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from the prisons of the United States, like peals of thunder, because of our religion, and no portion of the government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocency; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness, and truth, in maintaining the laws and Constitution of the United States, if need be, for the general good of mankind."

(To be Continued.)

Short Sermons for Little Saints.

BY G. R.

"Be sure your sin will find you out."

So says the Bible, and so say we. Soon-er or la-ter, in some way or an-oth-er, here or here-after, your sin will find you out. Your par-ents may not find it out, your play-mates may know noth-ing of it, and all the world may be ig-no-rant of the ill you have done. But there are two be-ings, at least, who will know it—God and your-self. You may get a-way from your par-ents, you may hide from your friends, you may fly to the ut-ter-most parts of the earth. But God and your-self will both be there. You can-not fly from them. So, boys and girls, re-mem-ber, when tempt-ed to do wrong, that that wrong must be right-ed, be-fore your soul can be sat-is-fied and the e-vil blot-ted out.

"No-bod-y sees me" is a mis-take. It is a fraud which the tempt-er prae-tic-es up-on you. It is a lie. You are seen by your-self. You are seen by the ev-er-watch-ful eyes of pow-ers un-seen by you. And their ree-ord and the tes-ti-mon-y of your own con-science, will bear wit-ness a-against you. Strive to do right, strive to a-void e-vil. Ev-er-y e-vil deed com-mit-ted is a wrong a-against God, a wrong a-against man-kind, a wrong a-against your-self. Don't be your own en-e-my. Trust in God. Do right.

As Mos-es of old told the chil-dren of Is-ra-el (Num-bers, xxxii. chap-ter and 23 verse), so we re-peat: "Be sure your sin will find you out." It is an ev-er-last-ing truth. It can-not be dodged. It can-not be e-vad-ed. It will be sure to be ful-filled at last.

A DIALOGUE.

Between a Gentile Gentleman and a "Mormon" Boy.

GENTILE GENTLEMAN (musing).—"Well, this is Salt Lake City, and most of the people here are Mormons. I have heard a great deal about them. I shall have an opportunity now of learning what kind of people they really are. I understand they are a sort of religious people. I wonder what they believe in—what they *really* do believe in, according to their own showing!"

"MORMON" BOY.—"Oh, I can tell you that, sir."

G. G.—"You can!"

M. B.—"Yes, sir. I know a little about it."

G. G.—"Where did you learn anything about it?"

M. B.—"At home and at Sunday school and at meeting."

G. G.—"Do you go to Sunday school and meeting?"

M. B.—"Oh, yes, sir."

G. G.—"Is your father a Mormon?"

M. B.—"Yes, sir, and my mother and my brothers and sisters."

G. G.—"How many brothers and sisters have you?"

M. B.—"Four brothers and six sisters, and fifteen half brothers and twenty half sisters."

G. G.—"What!"

M. B.—"It's true, sir."

G. G.—"Your father has a large family. He must be quite a patriarch."

M. B.—"Yes, sir."

G. G.—"Why, how many wives has he?"

M. B.—"Ten, sir, I believe. That's what I've heard mother say."

G. G.—"And what does your mother say about it?"

M. B.—"Oh, she says it is all right, sir."

G. G.—"She must think a great deal of your father."

M. B.—"I should think she does. She is quite proud of him. She does not think there is a better man anywhere, if there is one as good."

G. G.—"He ought to be a good man; he has need to be, to take care of a family like that."

M. B.—"Yes, sir, he ought. Some men don't seem to be good enough to have one wife and take care of her."

G. G.—"I believe you are right, my boy. It is a hard matter to do it."

M. B.—"Is it, sir?"

G. G.—"Yes, I find it to be so."

M. B.—"Do you, sir? My father gets along very well with his, so far as I know."

G. G.—"Does he? Well I'm glad to hear it, glad to hear there is such a long-suffering, amiable, and wise man in the world. There are none too many such. But what else do the Mormons believe in?"

M. B.—"They believe in God the Father, in Jesus Christ the Son, and in the Holy Ghost, which three constitute the Godhead, They believe God is the Creator, Jesus the Redeemer, and the Holy Ghost the minister and comforter."

G. G.—"They believe in the Bible, then?"

M. B.—"Certainly, sir."

G. G.—"Oh, I thought they did not."

M. B.—"But they do, as much as any people do, I assure you."

G. G.—"I thought they had a Bible of their own."

M. B.—"They have the Book of Mormon, which is a history of God's dealings with the ancient people of America."

G. G.—"How did they obtain that?"

M. B.—"It was revealed to Joseph Smith, by an angel, and he translated it, by the power and inspiration of God, from the ancient language in which it was engraved on metal plates, into the English language."

G. G.—"How long was that ago?"

M. B.—"Between fifty and sixty years."

G. G.—"Have the Mormons any other sacred books?"

M. B.—"Yes, sir, they have the Doctrine and Covenants."

G. G.—"What is that?"

M. B.—"It is a selection from the revelations of God, given to Joseph Smith."

G. G.—"Where can these books be obtained?"

M. B.—"They are sold at the JUVENILE INSTRUCTOR Office and the *Deseret News* Office. Besides, any-bookseller can get them for his customers."

G. G.—"I think I must get them."

M. B.—"I would if I were you. At those offices which I have named, you might see catalogues of other works published by the Church, and which you might wish to have."

G. G.—"Perhaps so. But what else do the Mormons believe in?"

M. B.—"They believe in faith, repentance of sins, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, for the healing of the sick, for ordination to office, for blessing people, and for setting persons apart to particular missions or duties."

G. G.—"Is that all?"

M. B.—"Oh, no. They believe in the fall, or transgression of Adam, and the atonement of Jesus Christ."

G. G.—"That is all very well."

M. B.—"They believe in the gifts of the Spirit, dreams, visions, tongues and interpretations of tongues, prophesying, and in short such manifestations of the Spirit and power of God as are related in the Bible."

G. G.—"That is more than some religious people believe in."

M. B.—"I dare say it is, sir."

G. G.—"You said the Mormons believe in ordination to office. What officers are there in the Mormon Church?"

M. B.—"There are apostles and prophets, patriarchs, high priests, seventies, bishops, elders, priests, teachers, and deacons. Besides, some of those are set apart to special duties as presidents, counselors, high counselors, etc."

G. G.—"The Mormons must have an elaborate organization."

M. B.—"Yes, sir, they have."

G. G.—"What else do they believe in?"

M. B.—"They believe in revelations from God, when and to whom and in what manner He pleases. They also believe in the ministration of angels."

G. G.—"I think that most religious people do not believe in the ministration of angels now-a-days."

M. B.—"Perhaps not, but the 'Mormons' do."

G. G.—"Is that all?"

M. B.—"Oh, no, sir. I have not time to tell you all that the 'Mormons' believe in, even if I knew or could call to mind all."

G. G.—"What more can you think of?"

M. B.—"They believe in the resurrection of the dead and the eternal judgment, also in the life to come, in which men will be rewarded according to their works—the deeds done in the body, whether they be good or evil."

G. G.—"That should have a salutary influence on their actions in this life."

M. B.—"Yes, sir, it ought to have; and I believe it does with many, to a greater or less extent."

G. G.—"Can you remember anything else that the Mormons believe in?"

M. B.—"Yes, sir, a few things. They believe in the second coming of Jesus Christ, to reign on the earth as King of kings and Lord of lords; in the Millennium—a thousand years of peace and happiness; in the creation of a new heaven and a new earth, wherein righteousness will dwell. They also believe in keeping the commandments of God in the present life; in virtue, temperance, charity, chastity, and in practicing every thing that will refine, ennoble, and exalt mankind."

G. G.—"Well, my boy, you have given me a pretty good account of the Mormon creed. I am much obliged to you. Here is a dollar for you."

M. B.—"I do not desire it, sir."

G. G.—"Oh, but I wish you to have it."

M. B.—"Well, if you insist upon it, sir, I will accept of it. Thank you, sir."

G. G.—"Good day."

M. B.—"Good day, sir."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 1, 1879.

EDITORIAL THOUGHTS.

DO men gather grapes of thorns, or figs of thistles? This was the question the Lord asked of the people when He was on the earth. He said to them that they should know false prophets by their fruits. All the children who read the JUVENILE INSTRUCTOR know that it is a good tree in the garden which bears good fruit. But when they see poor, sour and withered fruit hanging upon a tree, they know it is a poor tree. If there were two springs near together, one whose waters were bright, clear, cold and sweet; and another the waters of which were muddy, warm and brackish, you would all know which was the good spring. You would know it by its waters. You would know the good tree by its fruits. And can you not tell the man or the woman or the people of God by *their* fruit? When we say fruit, we mean by their words and their actions. A man may claim to be holy, to be pure, to be very good; but if he is, he will show it in his life. Boasting will not prove his goodness. Claiming to be a Saint will not make him one. There must be something more than merely calling himself a Saint. When people claim to be the church of Jesus Christ, they should show that they are by their fruits. Many people call themselves Christians, who are far from being true followers of Christ. The Savior said, it was not every one that said unto Him, Lord, Lord, that should enter into the kingdom of heaven; but he that doeth the will of his Father in heaven. There are many people in the world who call themselves Christians, who would never be suspected, from their conduct, of knowing anything about His gospel. Nations which call themselves Christians go to war with each other as coolly as if they were heathens. Each side will ask Heaven to give them the victory. Is not this a strange sight? Who would believe that such things could be among people who profess to believe the Bible? Yet we have only to look around us in our own America to see this.

In 1861 the war of the rebellion broke out. The North and the South collected their armies and fought. There were Catholics, Episcopalians, Presbyterians, Methodists, Baptists and other sects in the North, and the same sects were in the South. These Northern and Southern sects claimed to believe alike; they claimed to be brethren and sisters. There was no difference between an Episcopal Church in the North and an Episcopal Church in the South, or a Methodist Church in the North and a Methodist Church in the South, except that one was Northern and the other Southern. So with the Catholics, the Presbyterians, the Baptists and the other sects. Yet members of these different churches fought in the armies of one side against the members of their churches in the armies on the other side. No doubt Catholics killed Catholics, Episcopalians killed Episcopalians, Methodists killed Methodists and Baptists killed Baptists. In other words, Christians killed

Christians. Does not this appear strange? If two men are filled with the Spirit and love of Christ, can one feel to kill the other? Certainly not. It would be impossible for one to do the other injury. Now, were these people who thus fought with and killed one another Christians, because they claimed to be such? Let our Lord Jesus answer. He says, a good tree cannot bring forth evil fruit. He says, "Blessed are the peacemakers, for they shall be called the children of God." He does not tell His disciples to kill each other. He tells them to love each other. He does not tell them to kill their enemies even. He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." By these fruits we can discover who is a true Christian and Saint. True Christians will suffer wrong, rather than do wrong. If they have the Spirit of the Lord, they will not quarrel, they will not fight, they will not go to war one with another.

We claim to be Latter-day Saints. We claim to be the Church of Jesus Christ. Are we really what we claim to be? Do we bring forth the right kind of fruit? Every one who is baptized into this Church, takes upon him or her the name of a Saint. But something more than the name is needed to show that we are Saints. Our lives should be the lives of Saints. We should be as much better and superior in our words and actions to other people who are not Saints, as the Church of Christ is better and superior to the Churches of men. Can a person who tells lies be truly called a Saint? Can a person who deceives, who cheats, who steals, who is in any way dishonest, be a Saint? Will a Saint be angry, be bad-tempered, be quarrelsome, be envious, be full of malice and of hateful feelings? Will a Saint injure or take advantage of, or fight with, another? Certainly not. The name of Saint is the very opposite of all these. It would only be ridiculous for us to call ourselves Saints and do these things. If we did so, every one who had any understanding would call us hypocrites. And that would be our true name instead of Saints.

THERE are some white men who will cheat and take advantage of an ignorant Indian. Yet they call themselves Christians and the Indians heathen. They think themselves very superior to the red-skin. But are they superior? If the Indian, heathen though he may be, brings forth better fruits than the white man, he is a better man, and he is more of a Christian than the white man. It is a remarkable thing that when white men want to take advantage of any other race, they do it under the pretense that, being Christians, they are superior, and therefore have the right to these advantages. They overlook the fact that, if they are superior in point of religion, they ought to be superior in actions—that such superiority carries with it obligations to be just, to be kind, to confer benefits and to do good, rather than to be proud, exacting, tyrannical, cruel and to take advantage. The history of the white race and its dealing with other races is a terrible one. It is filled with fraud, violence, deceit and wrong-doing of every kind. They have used their power to benefit themselves and to crush out every one else. This has been the case the world over with few exceptions. And yet they boast all the time of their being Christians, and call the dark races heathens!

WE call ourselves Saints. Those who do not belong to our Church are called Gentiles. Many of them look upon us and despise us. They think themselves better than we are. But are they better? We are the people of the Lord, so we

testify—members of the only true Church, the Church of Jesus Christ. Do we prove this by our works? Do we bring forth the fruits of the true gospel? If we do, we are all right, and it will make no difference what those who despise us may say or how much they may boast. But if we do not bring forth good fruit, we are not good, no matter by how fine a name we may be called.

A person who is not a Latter-day Saint may call us bad names, may despise us and think himself very much superior to us, but if his works are not as good as ours, he is beneath us. But a member of our Church deceives himself also, if he thinks it makes no difference what his works are so long as he is called a Latter day Saint. When he shall receive a greater reward and a higher glory than one who was not a Saint, it will be because his works were better, more godlike and more in accordance with the laws of heaven.

AT Jerusalem, and other places in the East where the Turks bear rule, soldiers are frequently placed at the doors of churches, to keep the Christians from fighting one with another. We have lately read of an instance of this kind at Mosul, a city on the opposite side of the river Tigris from the site of old Nineveh. The religious dissensions of the 10,000 Christians in that city, give the Turkish authorities no little trouble. What must the Turks think of the Christians? Does the example of the Christians cause them to think the Christian religion better than theirs? Of course not. They would laugh at such a claim. They would say "if the religion of the Christian is better than ours, where are the proofs of it? See them quarrel and fight. We have to stand with arms in our hands to keep the peace between them. If we did not, they would kill one another."

Yet the Christians are the professed followers of the Son of God, the Redeemer of the world; and the Turks are Mohammedans, followers of Mohammed, whom the Christians call a false prophet. In the country of which we write—on the Tigris and Euphrates Rivers, and the country from which Abraham was led to go to Canaan, Ur of the Chaldees—the Christians are divided into sects which hate each other with great cordiality. They say all manner of hard things of one another. And it so happens that much they say is true. They are a bad lot. A gentleman, a Christian, who had lived long in the country, said: "When a Mohammedan gives me his word, I can always rely upon it." He had done business with them for years, and he had never had any advantage taken of him. "But," he said, "when a native Christian tells me anything, I ask myself where I am going to be tricked." They always tried to deceive and cheat.

This speaks well for the Mohammedans and badly for the Christians. It proves one thing, that a sincere man, whose religion may not be so good, can be a better man, than one who is a hypocrite, be his religion ever so perfect. Having a true and perfect religion does not help a man if he does not practice it. A man may call himself a Christian, or a Latter-day Saint; he may boast about his church and his religion; but if he is a hypocrite, he is in a worse condition than a sincere, ignorant Indian who may blindly worship the Great Spirit.

Children, your religion is true and perfect. You are Latter-day Saints. You should bring forth the fruits of the true gospel.

THE great secret of avoiding disappointment is not to expect too much. Despair follows immoderate hope, as things fall hardest to the ground that have been nearest the sky.

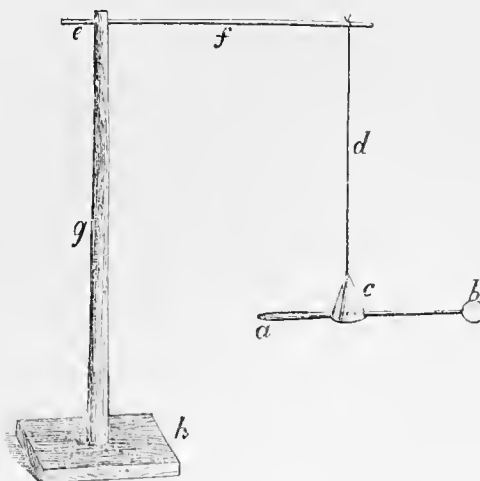
SCIENTIFIC DIALOGUE.

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PUPIL—In trying some experiments with lodestone I observed that it has the property of attracting and repelling, the same as the magnet has. On suspending a knitting needle at one end of a piece of lodestone, so that it would hang freely like a pendulum, I found that, on presenting another piece of lodestone to the needle, it was attracted by one end, and by the other end repelled. Does this prove there are two kinds of electricity?

PRECEPTOR.—The property you allude to is known as *polarity*. In the experiment with iron filings (see No. 10 of the INSTRUCTOR) it was shown that each particle of metal possesses that property, and arranges itself so as to present its positive or north pole to the negative or south pole of the particle in proximity with it. As to there being two kinds of electricity, it, like magnetism, behaves as if it consisted of two forces, intimately associated together; but too little is known of these mysterious natural forces to say more than that the two forces, or kinds of electricity, are always developed together, and



in equal quantities. You may continue your experiments by making a piece of sealing wax and a glass rod useful instruments in showing the nature of positive and negative electricity. Take a piece of wood (h) and make a support for an upright rod (g). From the upper end of which, through a hole at c let a horizontal glass rod (f) be fixed. Then soften a piece of sealing wax in the flame of a candle, and draw it into a slender stem about eight inches long. Fix to one end a small disc of paper about an inch in diameter, as shown at a. Suspend this rod and disc (a b) by means of a paper stirrup (c) and a few fibres of unspun silk (d) from the glass rod (f). With this instrument a number of experiments may be shown. Take a strip of sealing wax, rub it with a bit of dry flannel and bring it near the paper disc. At first the disc will be strongly attracted, but in a moment it will be driven away. While repelled, bring towards it a warm glass tube that has been rubbed with a silk handkerchief. The disc will then be attracted by the glass, but in an instant it will be repelled, and while in this state of repulsion by the glass it will be attracted by the wax. It appears, therefore, that friction develops electricity, and that similar but opposite powers or states of electricity are produced, according as glass or wax may be used. That kind produced by glass is called vitreous, or positive, electricity;

that developed by wax is termed resinous, or negative, electricity.

PUPIL.—I have heard people speak of the "electric fluid;" am I to understand this term refers to both vitreous and resinous electricity?

PRECEPTOR.—The term "fluid" is used merely for convenience sake, and to convey the idea of something which can flow. Electricity seems to flow along a conducting medium, such as a metallic wire, much in the same way that water flows through a pipe. But there is this difference in the nature of water, as a fluid, and electricity: water is confined within and flows through a pipe. We can see water, handle it and taste it. These are physical qualities different to those of electricity.

PUPIL.—I have tasted electricity!

PRECEPTOR.—Have you? I shall be glad to learn the method by which you were enabled to taste it.

PUPIL.—A brother who is studying chemistry placed a silver coin over my tongue, and a small disc of zinc under my tongue. The moment the two metals were brought in contact at the tip of the tongue I felt a strange sensation, and a very peculiar taste at the same time.

PRECEPTOR.—The chemistry of the saliva was changed by galvanic action. Two dissimilar metals would produce such an effect as you describe, under such condition. It was not the electricity you tasted, but the decomposed fluid of the mouth—the saliva, or spittle. This fluid is tasteless in its natural condition, as it is secreted by the salivary ducts, and flows into the cavity of the mouth. So your friend taught you facts relating to chemistry and galvanism at the same time—the galvanic fluid is electricity.

PUPIL.—Why is this kind of electricity called the "galvanic fluid?"

PRECEPTOR.—Galvani was the first to notice the action of two dissimilar metals upon living tissues. He observed that on touching the lower part of the spine of a frog with a copper wire and the muscle of a limb of the same animal with a zinc wire, on bringing the two metals in contact, the limbs of the frog were thrown into convulsive motions. Galvani supposed he had discovered the secret life force in the muscles, which imaginary power he named the "vital fluid." Another philosopher, named Volta, showed that these effects were due to the electric action of the metals employed, and proved this by the invention of the voltaic pile. This consisted of silver coins, alternated with copper coins, each metal being separated by a piece of wet cloth. You can make a voltaic pile with pieces of copper and zinc, placing a piece of wet cloth between them. This form of battery, simple as it appears to be, was the origin of the numerous forms of batteries in use to-day. When we reflect upon the results that have been wrought out by man by the use of the vast reservoirs of electrical force, all of which are derived from the earth, we may begin to understand the feelings which dictated the expression of the great electrician, Morse, when the first message was sent over the wires by the electric telegraph: "What hath God wrought!"

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear. By all means cultivate cheerfulness.

TEMPER is so good a thing that we should never lose it.

DEATH!

RICH and poor, old and young, ignorant and intelligent the lover of God and the unbeliever have to meet death. No matter what calculations, hopes or aspirations we may have, death comes and breaks asunder all earthly ties. We may be rich and engaged in building, improving our homes, gathering wealth, or preparing for a journey—death comes and everything is stopped. We may be poor—struggling for the bread that perisheth, trying to prepare to live—death comes and our earthly hopes are blighted. We may be trying to acquire an education, our parents laboring for us to go to school or college, but death comes and our earthly education is completed.

No matter what business we may be in, whether our accounts are in a good or bad condition, death intervenes and all is brought to a close. There is nothing on this earth but what will pass away. We are merely travelers, staying on the earth a short time and then leaving it. Some travelers are polite, some are uncouth, some are dressy, some are careless in regard to dress, some are virtuous, some are wicked; all will pass away. Nothing will endure but the truth. The gospel will exist when the sinner and the ungodly are in the dust.

The terrible sickly time in our midst, brings the subject of death to my mind more forcibly than ever. Our families are invaded, Death goes forth seeking whom he may devour, and none are safe; no, not for a moment. We are liable to be stricken down in business, in pleasure, in wealth, in poverty, on a journey or at home, in any place, under any circumstances. What is life? But a dream. We are like flowers, blooming in the morning, and at night cut down. Like an army going to battle in the morning, brilliant with all the trappings of war, flags unfurled, drums beating; and at night flags in the dust, drums silent and the warriors in death's embrace.

Our Prophets pass away, our Apostles die, our Elders, our wives, our children and friends go, mingle with the dust and await for the resurrection morning. Nothing but truth will exist, nothing but right will prevail after death. God and right will rule. We should live so that if this is our last hour we can be gathered with our fathers, and our works being good, will last, and follow after.

My young friends, live for the truth, and all will be well, whether you live for a long or a short period. One important item of duty should not be omitted. When our children arrive at eight years of age, they should be baptized. Many let this duty pass unheeded for years, and some die without attending to it that have been born in the Church.

The writer of this article had two children die the past winter, and they were only baptized about a year ago. One was then past ten, the other past nine years of age. It is a source of joy that they were baptized before death came. They were lovers of the Sunday school and our meetings, and took great interest in our "jubilees." Singing the sweet songs of Zion was their pleasure, and this scene of death, with others like it, should prompt us to perform our duties, that when death comes we may be ready. WM.

ONE great secret of domestic enjoyment is too much overlooked—that of bringing our wants down to our circumstances, instead of toiling to bring our circumstances up to our wants.

THE FIRST PAPER-MAKER.

THE ancient Egyptians manufactured from the papyrus the first paper that was ever produced by human hands, and the manufacture has been since improving until it has reached its present state of perfection. But long before the reed which the Nile banks produced had ever been employed for this purpose by the art of man the wasp had attained perfection as a paper-maker.

So great is the present consumption of paper, that new substances are being eagerly sought after that may supplement the supply of rags, which is now so far from being adequate. Paper is now made from the fibre of wood, an art in which the wasp has excelled for countless centuries. He manufactures from wood, which is apparently so unpromising a material, a paper of surpassing fineness and delicacy of texture.

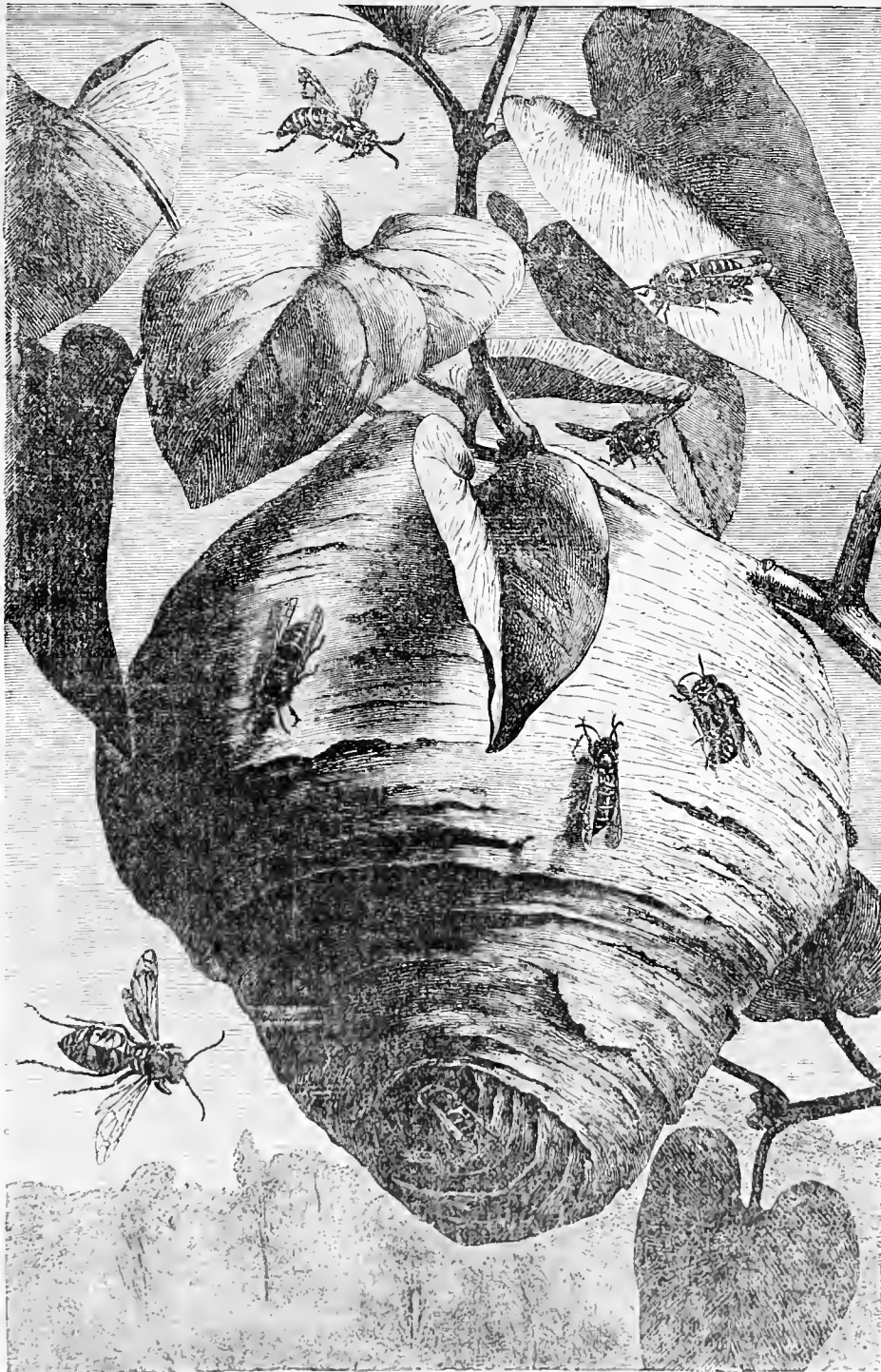
The wasp is not generally looked upon with much favor; indeed, he rarely gets any quarter. It is certainly very trying to the temper, when you pull a plum, to find that this insect has already taken possession of the fruit, and to have your attention somewhat forcibly drawn to the circumstance by a fierce sting on your finger. The natural and almost pardonable impulse is to visit the aggressor, and all his kith and kin, with the most condign punishment. Two of a trade never agree—the wasp and the

human being are both fruit eaters, and fall out in consequence.

Yet, notwithstanding our natural hostility to the wasp, there are many circumstances with reference to himself and his history that form most interesting subjects for study, and many naturalists have devoted a great deal of attention to the matter. The sting, which we fear with such good reason, is a

very beautiful apparatus. It is a very minute tube, at the end of which, in the body of the wasp, is a small bag, in which a store of the poisonous fluid is kept. When the wasp is irritated, he darts the little tubular sting into the offender, the small bag is compressed, and a drop of poison is inserted. Generally this is only felt as a sharp pain for a little time, but occasionally much more serious consequences have ensued from it.

In our illustration is represented the nest, or vespiary, as it is sometimes called, of the wasp, suspended from the branch of a tree. These nests are much finer and closer in texture than those which are buried under the ground, which are the most frequently met with; but the method of construction is much the same in both cases. The history of the formation of



one of these nests is as follows: A female wasp which has survived the winter that has proved fatal to the males, seeks in spring a suitable spot. She selects a hole in a bank, or sometimes a bush, as the scene of her labors. Here she commences to make her nest. Her materials are paper, and

this paper, as already mentioned, is made of wood. The wasp has been seen sitting on a window-sill tearing off shreds of wood, collecting them into a bundle, and flying away with them. She has been further traced in the process of comminuting them, adding to them a glutinous secretion, making a mixture which, spread out in layers, forms the paper. With these layers of paper she commences the globular nest. It is coated all round with many layers of the paper, and contains inside a number of combs somewhat resembling those of a bee-hive, except that they are ranged vertically, while the combs in a wasp's nest are horizontal.

After the female has completed a certain portion of the nest and constructed a number of cells, she deposits an egg in each. These eggs are shortly hatched. She then supplies the young with food. This consists of various sweet morsels, portions of fruit, honey stolen from the bees, and particles collected in visits to molasses barrels, etc. As soon as the young have reached maturity on them devolves the entire duty of finishing the home, and of nurturing the grubs. There is but one queen wasp in each nest, the others being either males or workers, and she alone lays eggs, so that all the population of the vespiary are her offspring. The young wasps which are to form future queens—to be the parents of other nests in the succeeding seasons—are fed differently, when young, from the ordinary workers; they have an allowance of animal food consisting of insects which have been captured, or of fragments of meat purloined from the butcher's shop or elsewhere. The males are larger than the workers, but not so large as the queens. Their duty appears to be to discharge certain menial offices connected with the internal economy of the nest.

Wasps have not the foresight of bees; they lay up no store for winter, consequently the great majority perish; in fact, it is said that the workers actually put to death all the young grubs at the approach of winter.

Wasp nests such as that here shown may frequently be seen suspended from the branches of various trees in our fields and canyons. Doubtless many of our young readers have reason to remember seeing and investigating them. There are many things more pleasant to come in contact with than that which Josh Billings terms "the business end of the wasp."

A number of large wasp nests are exhibited at the Desert Museum. It is rather amusing to hear the curator of that institution tell how he obtained the largest specimen.

An amateur naturalist of our city, ambitious to contribute something to the curiosities of the Museum, appeared there early one morning with something tied up in a flour sack, and handed it in. On being questioned as to the nature of the contents, he admitted that it was a "yellow-jacket's nest." On further learning that no precautions had been taken to kill the wasps, the curator begged the donor, for mercy's sake, to take it away again. A short time afterwards the young naturalist returned, carrying the wasp's nest in his hand, suspended from the rose bush upon which he had found it. He declared that it was entirely free from danger, as he had suffocated all the wasps by the fumes of burning sulphur. The innocent looking nest was accordingly hung in a prominent place in the Museum, but, to the dismay of the curator, it was soon found that "yellow-jackets" were becoming very plentiful and busy about the premises, and investigation proved the nest just received to be the fruitful source of their supply. The sulphur fumes, it appeared, had produced only a temporary stupor, from which they were fast arousing. A prompt covering of the nest with mosquito bar prevented further trouble, and subjected the wasps to the starvation process.

THE "OLD FOLKS."

A VERY large number of the veterans of our community were made happy on the 24th ult., by participating in the "Old Folks' Excursion."

Long before the time appointed for the train to start from the depot in this city the old people began to assemble on the platform. Joyful anticipation was plainly indicated upon every one of their wrinkled and care-worn faces. The tendersolicitude of the managers of the excursion in getting all comfortably seated, and caring for the wants of the aged and infirm, at once placed all present at their ease. Dual care was thrown aside; not a frown or sign of annoyance was visible. The inspiring vocal strains from the Seventh Ward Glee Club, as each car in turn was visited and treated to a verse or two of "The Picnic," the scenery along the route, the addition to the company of new faces at every station reached, and the frequent passing of refreshments, kept the company in excellent spirits up to the time that American Fork was reached. Here they were met by a vast assembly of the citizens of Utah County, greeted with the strains of music, and conveyed in upwards of a hundred vehicles, provided for their accommodation, beneath a beautiful triumphal arch and down to the large grove south of the town. Here everything had been arranged by the good citizens of American Fork for the comfort and convenience of the visitors. A covered stage had been erected, and seats arranged in front of it. Milk, ice-water, tea, etc., in abundance, were provided and distributed freely to all. After a sufficient time had been allowed for all to refresh themselves, prayer was offered by Bishop E. D. Woolley. A song composed for the occasion by C. W. Stayner, with music by John S. Lewis, was then sung by W. H. Foster and the glee club; which was followed by a short address of welcome by Bishop L. E. Harrington. Bishop Edward Hunter then made an excellent speech, in which he expressed his satisfaction with the results of the previous excursions for the "Old Folks." He gave Brother C. R. Savage—the "noble Savage," as he facetiously styled him—the credit of originating them, and Brother Goddard and Brother Savage the honor of having made them successful.

Bishop Geo. Halliday then came forward, and with an appropriate and eloquent speech presented Bishop Hunter with a handsome gold-headed cane, with the following inscription engraved upon it:

"Presented to Presiding Bishop Edward Hunter, on his 86th Birth-day, June 22nd, 1879, by the Saints of Santaquin, Utah."

Then followed singing by thirty little girls of American Fork, dressed in white, who afterwards presented bouquets to the most aged and distinguished persons present, music by the American Fork brass band, singing by the city glee club, and brief speeches by President D. H. Wells and C. W. Stayner.

Prizes were then awarded to the oldest persons present. Wm. Wilding, 96 years of age, and Vienna Jacques, 93 years of age, each received a comfortable arm chair. Various and numerous gifts, such as dress patterns, portraits, packages of tea, etc., were given to numbers of others in consideration of their extreme age or extraordinary qualities.

Mary Shelley, 83 years of age, who had worked forty years in coal mines and drawn a handcart across the plains, made a speech. John Manwill, 88 years of age, sang a song. Ann Lee, aged 89, the mother of 21 children, among whom were seven pairs of twins, indulged in a step dance, as also did Thos. Colburn, aged 76. A number of the old people indulged in

foot racing, John B. Lewis, aged 83, and Elizabeth Mayhew, aged 72, being the winners. Various other amusements were indulged in, making the time pass pleasantly. Many greetings were also exchanged between old-time friends who had not seen each other for years. The old people were assembled from as far north as Salt Lake City, and south throughout Utah County. There were probably not less than 2,000 persons present, about one-half of them being old people.

On the return trip lemonade, cakes, etc., were distributed in the company until all seemed to be filled to satiety, and the remaining provisions were furnished the poorer persons to take home with them. The affair was a most enjoyable one throughout. No serious accident occurred to mar the pleasure of the company, and the committee in charge, as well as the citizens of American Fork, deserve great credit for their efforts to make glad the hearts of the "old folks."

THE TOILET.

BY HANNAH T. KING.

(Continued.)

THE seventh box of the "Toilet" represents "Attention:" but the label upon it reads:

A PAIR OF FINE EAR-RINGS.

Attention, care and observation are so very essential that a good or shining character cannot be formed without them. Even in the daily routine of affairs, all must be exercised, or you will constantly be exposed to failure and vexation. It has become proverbial that "care is requisite in all our undertakings," and this, experience will teach you; therefore, whether in your studies, your work, the care and arrangement of your books and also your clothes (which, by the way, should always be kept with neatness and order), you will find it absolutely necessary to possess care and attention. For the want of this, many persons are constantly exposing themselves to vexatious losses and inconvenience, and all about them is hurry, disorder and confusion. "Order is heaven's first law," we may then rest assured that it is worthy of our imitation.

Observation is another species of care and attention, and is of great use in a youthful character; indeed, in every stage of life, by observation the mind becomes stored with useful knowledge, and enables us to adapt ourselves to the usages of society and to be generally useful to ourselves and others. Our business on earth is to do good in our generation; and let us beware how we defeat the end for which we were created.

Pay strict and polite attention to your elders and superiors, as also to your associates, and particularly when any kind friend is giving you good advice, and endeavoring to correct what they see to be amiss in your disposition, temper, etc., or adding to your fund of knowledge by some desirable and useful information. When knowledge has been thus kindly given, treasure it up in the chambers of your mind, to be called forth and exercised as occasion may require. Such instruction will frequently serve as the friendly pole-star to the shipwrecked mariner, piloting the frail bark through the tempestuous waves of life's rough voyage.

Attention, again, is particularly becoming in young persons to the aged and infirm. We all desire long life; let us then practice the golden rule—"do as we would be done by." To the aged you are indebted for care and attention during infancy and childhood. They have endured all the pettish humors of those helpless stages of humanity, and you in

return must endure with patience, and alleviate, as much as in your power lies, the infirmities of age. Preference and attention towards them is an acceptable sacrifice, grateful both to heaven and to humanity.

I remember, when a very little girl, being often in the habit of seeing a poor old man and woman who lived in "our village," who, though in the most advanced stage of life, were yet hale and cheerful; and many a time when I have seen them, perhaps in the hot days of summer, bending under a heavy load, and looking fatigued and exhausted, has my young heart melted, and I have earnestly wished that I could do something to assist them, and alleviate the wants of poverty and infirmity; and, through the assistance of a good mother, I have often had that pleasure.

I do not tell this with any vanity or boasting—God forbid—for I was so young then that I had not begun to analyze my feelings, and I did not even think about them. It was just the spontaneous impulse of a young heart; but I look back to that time with pleasure, as a green spot in memory, and bless God that He had implanted in me, even in that early stage of life, commiseration for the trials of poverty and infirmity.

We may look back upon a good action or a virtuous impulse with pleasure and satisfaction, not with vanity or boasting, but with thankfulness to our Almighty Father who implanted it in our hearts, and consider it as an earnest that "He hath not taken His spirit from us."

THE PRINCE IMPERIAL.

IN 1848 Louis Napoleon acted as a special constable in London. He subsequently became emperor of France. By the empress Eugenie he had a son, known as the Prince Imperial of France, who was recently killed by the Zulus, in Southern Africa, where the prince had enlisted in the British army, and died fighting the battles of old England.

The Bonapartes have been a source of much trouble to the ruling powers of Europe. The dynasty of the great Napoleon may now be said to be extinct, although it is possible that some of the family may inherit the martial qualities by which the Napoleons have been distinguished. With the death of Napoleon III. and his only son many modern prophecies cease to be among the possibilities.

Napoleon has been designated as the beast alluded to in Revelations xiii., 18. The name of Bonaparte has been shown to mean the name of anti-Christ, as the great name Napoleonti contains the fatal number 666. Every letter of the Greek alphabet stands for a figure. Thus N 50, A 1, P 80, O 70, L 30, E (epsilon) 5, O 70, N 50, T 300, I 10, which, added together, make 666, the mystic number found in the Revelations.

Far more interesting to the young reader will be the historical associations connected with the family, than the false prophecies of numerous enthusiasts.

There is much to be learned by the history of kingdoms, and of the rulers thereof. The world does not recognize Deity as operating in the affairs of nations; we, as a people, do. History, when read by the aid of the illuminating influences of the Holy Spirit, whether it be in the pages of the Bible, the Book of Mormon, or the secular histories of the various nations, is full of evidences of divine interposition in human affairs. The event alluded to, the death of the Prince Imperial of France, is attended with a deep significance, not only for the people of that nation, but for those of every nation under heaven.

THE LORD WILL PROVIDE.

WORDS BY J. L. TOWNSEND.

MUSIC BY E. STEPHENS.

That the Lord will provide, Is a promise that's given; Ye faithful and true, 'Tis a promise to you! So in meekness confide, And look upward to heav'n; The Lord is our father, The Lord will provide!

CHORUS. The Lord will provide, The Lord will provide; So in meekness con-fide, And look upward to heaven; The Lord is our father, The Lord will provide.

How the Lord will provide
From the store-house of heaven,
We know not alway,
But yet will we pray;
For we're never denied,
When, in poverty driven,
We ask for our Father,
The Lord, to provide.

What the Lord will provide
When He aids us from Heaven,
Not always we know;
When in poverty low
He oft has supplied,
When we bravely have striven;
In wisdom our Father,
The Lord, will provide.

When the Lord will provide
From His store-house in heaven,
Just when He will aid,
He never has said;
Oft soon He's complied,
And o't waited and proven;
But always our Father,
The Lord, will provide.

PUZZLES.

I HAVE no head, and a tail I lack.
But oft have arms, and legs and back;
I inhabit the palace, the tavern, the cot—
'Tis a beggarly residence where I am not;
If a monarch were present (I tell you no fable),
I still should be placed at the head of the table.

WE are a couple, sharp and bright,
And yet, when far asunder,
We never aided mortal wight,
Which may excite your wonder.

And yet we must divided be,
To prove of any use;
And then you every day may see
The wonders we produce.

Two legs I've got, which never walk on ground;
But when I go, or run, one leg turns round

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